

sentence above was the out come of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He possibly can't be easy at the table until his neighbours are waited on; a chair is torture if he thinks any one else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish and yet not have this boy's prize. You may wish to do things for others and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—*Congregationalist.*

THE SHEPHERD AND HIS SHEEP.

Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to which the sheep belonged.

Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see if it would come to him. But the poor animal, not knowing the "voice of a stranger," would not go to him. In the meantime, the other man, who was in an

adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "chuck," upon which the sheep bounded away toward him at once.

This "chuck" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner.

Thus we have a beautiful illustration of John x. 4, 5—"And the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers."—*Young Churchman.*

The dew distils in silence. So does the speech of our God—most frequently in the silence of trust. In that stillness God's silent love can be condensed into dew like communications; not read, not heard, but made known by the direct power of the Spirit upon the soul.—*Frances Ridley Havergal.*

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